

WISDOM OF IDIOTS

COLLECTION OF THE WORDS, AND THE WORDS ONLY.....WISDOM CANT BE COLLECTED, ONLY BE STOLEN!

Sunday, December 6, 2009

OSHO: quotes on Samadhi

1. Patanjali says sleep is just next to samadhi. A good sleep, a deep sleep, and samadhi, are different only in one sense: samadhi has awareness, sleep has no awareness.
2. Patanjali says that sleep and samadhi, deep sleep and samadhi, are similar. Because in samadhi the individual disappears and in deep sleep also the individual disappears. In deep sleep you become part of the unconscious, collective unconscious. In samadhi also you become part of the collective superconsciousness.
3. In samadhi the ego is dropped. Now you don't have any limitation, no definition, you are merged with the whole — but merged with the whole in a tremendous awareness. You are not asleep. Worries have disappeared, because worries exist only with the ego. So there are two ways to drop the worries — either become part of a group, or become part of the superconscious plane.
4. In deep lovemaking you can attain first glimpses of samadhi — or in music, or in dancing, or looking at the sunset, or just sitting silently not doing anything. But remember, whenever you are a doer you are missing, because the doer carries his ego. The doer is the ego. Whenever you are a non-doer there is a possibility you may fall into line with the whole, you may fall into harmony with the whole — what Buddha calls the way, the dhamma. You will become one with the dhamma, and suddenly a rush of bliss — it rains all around, your whole being becomes saturated with a new benediction that you have not known before.
5. In India we make a difference. When an ordinary man dies, it is death. When someone who has attained enlightenment dies, it is samadhi, it is not death. And the word “samadhi” is immensely significant. Samadhi means: one who has attained the ultimate harmony with existence.
6. In India many religions don't cremate their saints; everybody else is cremated. But a few religions — for example, Kabir panthis — don't cremate their saints because their bodies have been in contact with such a great soul that they have become living memories of something so great that to destroy them is not right. So their bodies have to be buried just as Christians and Mohammedans do: a samadhi, a grave, is made. It is not called a grave, it is called samadhi — the same word that is used for the ultimate state of consciousness. Because the man had attained samadhi, his grave is no ordinary grave; it is a symbol of samadhi, of the ultimate consciousness.
7. Sleep, according to Patanjali, is very close to samadhi. The only difference is that in samadhi your body is asleep but your consciousness is awake. Now to me, both sleep and samadhi are the same. My consciousness is awake twenty-four hours a day. Whether my body is awake or asleep makes no difference to my consciousness.

8. Pragma is a by-product of samadhi, of enlightenment. Pragma means wisdom. Unless you become enlightened, you cannot have wisdom, you can have only knowledge. And pragma does not mean knowledge, it means wisdom. It is a by-product of samadhi, enlightenment.
9. Samadhi is just like the total opening of the lotus, and satori is the beginning of the opening of the petals. Satori is the beginning, samadhi is the climax.
10. Satori is half awake, half asleep. Samadhi is full awareness. But if you are half awake, it won't take long for you to be fully awake. Just a little hit of the master's staff on your head, and you will jump out of the bed.
11. Your glimpse of first enlightenment — in Japan they call it satori — is strong. It may be fragile, it may be new. It will be difficult to protect it, but it has a strength of its own. If you support it totally, it is going to take over your whole being. Satori is going to become samadhi. Satori is the first glimpse of samadhi, and samadhi is when your whole being is afire. You don't have to remember, you are it. But this is possible only if you cultivate it in all your day-to-day affairs.
12. Samadhi one enters only once and then one never comes out of it. There is no way out. There is no exit, there is only entrance. I have entered Samadhi. Now wherever I am, whatsoever I am doing, it is all happening in Samadhi. Now there is no way to come out of it. Samadhi is not a state, is not a mood in which you go and then you can come out. Samadhi is your very being. Now where can I leave my being? It is my very nature. Now where can I leave my nature. I am it!
13. Meditation has two parts: the beginning and the end. The beginning is called dhyana and the end is called samadhi. Dhyana is the seed, samadhi is the flowering. Dhyana means becoming aware of all workings of your mind, all the layers of your mind — your memories, your desires, your thoughts, dreams — becoming aware of all that goes on inside you. Dhyana is awareness, and samadhi is when the awareness has become so deep, so profound, so total that it is like a fire and it consumes the whole mind and all its functionings. It consumes thoughts, desires, ambitions, hopes, dreams. It consumes the whole stuff the mind is full of.
14. Samadhi is the state when awareness is there, but there is nothing to be aware inside you; the witness is there, but there is nothing to be witnessed. Begin with dhyana, with meditation, and end in samadhi, in ecstasy, and you will know what God is. It is not a hypothesis, it is an experience. You have to LIVE it — that is the only way to know it.
15. The word samadhi means all problems are solved, all questions are dissolved. You have come to a space which knows no questions, no problems, which is eternally blissful. This is the place which can be called godliness, because you are one with the whole existence.
16. Samadhi means when sushupti, dreamless sleep, becomes alert, awake. When you are asleep as far as the body is concerned, you are asleep as far as the mind is concerned, because there is no disturbance of any dream, there is no tension in the body — but beyond the mind, the no-mind is fully alert. He knows that the mind is without any dreams, he sees it, it is without any dreams, he sees it the body is absolutely relaxed. And this seeing, this alertness, continues twenty-four hours. Then sushupti becomes samadhi.
17. It is just like clouds: clouds move. They can be so thick that you cannot see the sky hidden behind. The vast blueness of the sky is lost, you are covered with clouds. Then you go on watching: one cloud moves and another has not come into the vision yet — and suddenly a peek into the blueness of the vast sky. The same happens inside: you are

the vast blueness of the sky, and thoughts are just like clouds hovering around you, filling you. But the gaps exist, the sky exists. To have a glimpse of the sky is SATORI, and to become the sky is SAMADHI. From satori to samadhi, the whole process is a deep insight into the mind, nothing else.